



Re-Vision's Model of the Mind

The Re-Vision approach to counselling and psychotherapy from a Soulful Perspective is a pluralistic one that integrates different models to understanding mind. Our approach is aligned with an emergent thinking (as is current neuro-cognitive science) and as such is non-reductive and allows the potential for creativity and change as opposed to recursive loops (patterns which Freud described as a repetition compulsion).

The dynamic and changing nature of the psyche invites us to imagine a model that has movement. Re-Vision has taken the basic idea of change as exemplified in initiation as an archetypal template.

Initiation rites of passage were originally named by anthropologist van Gennep and later utilised by Victor Turner (*Betwixt and Between* 1964) as having three phases - 'Separation, Liminality and Return (or re-integration). At Re-Vision, we recognised that these transitions were fundamental to notions of changes of consciousness and that they also had strong correlations to Ken Wilber's notion of the 'Pre-Trans Fallacy' where he makes the distinction between pre-ego fusion and trans-ego union (*No Boundaries* 1983). One of the problems with his formulation was that it envisioned a progressive one-way linear development to higher consciousness. Bearing in mind the circularity of much of clinical work in which old patterns are repeated, we also draw on Gregory Bateson's circular epistemology. In *Steps to an Ecology of Mind* (1979) he postulated that 'mind' was a cybernetic system of feedback loops that enveloped individuals, societies and ecosystems. He criticised linear notions of epistemology that are based on separation and control. A bigger system is impossible to control by a part of it (c.f. Godel's theorem of incompleteness, 1931, that states that any system can not demonstrate its own consistency and always refers to an outside system).

Our integration requires a model of mind that is dynamic, integrating to ever deepening instances of experience and thought. We could say it suggests a process of becoming, of mind coming to know itself, re-telling its story through myth, image and complex.

We developed a 'wheel' model that can be adapted to describe many different transitions within the psyche [see examples published in *Emotions and Needs* 2002, P.10, 27,49 7 86].

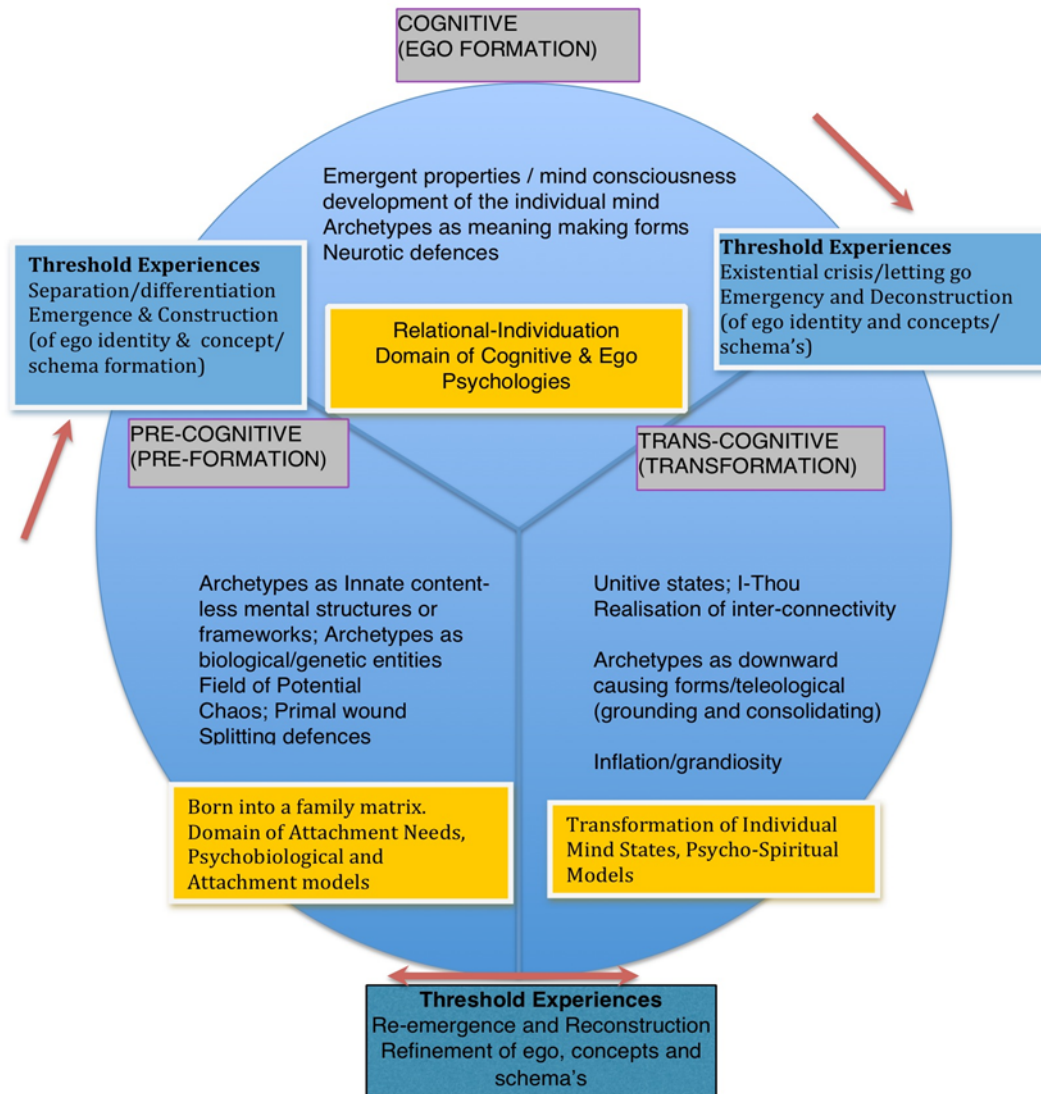
The version overleaf attempts to:

1. distinguish different developmental phases that both are passed through in children growing into adulthood and are recycled again and again in that adulthood
2. differentiate between two different thresholds around ego – the first being that of separating from the maternal matrix and the second a letting go to be part of something bigger than the separate ego – much as Ken Wilber outlined in '*No Boundaries*'. It also marks, at the threshold on the vertical axis, the transition in which there is a recycling of old patterns (an alchemical Nigredo that follows the union) and the start of a new turn of the wheel.

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Re-Vision Wheel

Cycles of Psychological Development



These three threshold experiences are examples of where Kuhnian paradigm shifts occur at a conceptual level, or at a biological level they could be experiences of frustration, pain, anger suffering. If we can adequately negotiate the threshold, we have, at threshold of 'Separation' in the model, a formation of ego identity, mental concepts, constructs, schemas (depending upon which level we are exploring or trying to understand) and at threshold of 'Letting go', we have a transformation of familiar, perhaps outdated, concepts, so familiar at mid-life. The vertical threshold identifies a deeper refinement, which returns us to a new place of potential and relative chaos from which the cycle recommences.

We recognise that these thresholds are also transitional spaces, as Winnicott described them. Winnicott also criticised Freud's topological model for its lack of cultural experience (*Playing and Reality 1971*). He saw such in-between spaces that are neither inside or outside, as creative locations for cultural experience. The emphasis on this 'wheel' model is first on its circularity rather than linear progression and secondly on differentiating types of threshold and the spaces that they separate, so that counsellors and psychotherapists can develop their sensibilities to recognise both the chaotic nature of the threshold and its qualitative difference. This model thus supports clinical practice, rather than abstracting from it – an important criteria for all theory at Re-Vision.